626 Every seducer who has paid the fine demanded by the fiancé can walk with head held high, for he has satisfied justice, cleansed his honor, and his shield is unstained. But let him not be careless enough to go to the village of the injured fiancé, for he will be /164/ beaten hard by the young people; his exclusion often lasts for years.

010 Now, there is no reason to be surprised at the Bambara attitude toward adultery and fornication. If it can all be reduced to a violated principle of justice and nothing more, that is because they have fallen so low that they believe they were created and put in the world by God in order to enjoy the pleasures of the flesh as much as possible.

Abortion

562 Monsieur Louis Barbier wrote in the "Quinzaine" (January 16, 1906) /"Étude sur les populations Bambaras de la Vallée du Niger (A Study of the Bambara Peoples of the Niger Valley)"/: "The Bambara woman is a machine to produce children and do heavy work." In this statement he expresses, I am sure, the belief of all Europeans who have stayed among the Negroes without mingling with them or living their life. If the Bambara woman "is a machine to produce children," it is a slow machine. I know families where there are seven and eight children by the same wife, but that is unusual; the average remains two or three children per woman.

858 837 It is not through frequent childbearing or because they are prolific that Bambara women lose their charms and wither. They do not, and cannot, conceive but every two or three years; they cannot bear a child more than once every three or four years, since every mother nurses her child for at least two whole years, and quite often three, and during all that time she may not conceive. Does she remain continent during that time? What is to be thought of these utterances on the part of a husband:

A ye den soro a ti son toun.
She has had a child, she wants no more relations with me.
Né t'a don toun, ne tigouéré a la toun.
I do not know her any more, I no longer go near her.